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INDO-ARYAN FAMILY.

MEDIATE GROUP.

3657

SPECIMENS OF THE EASTERN HINDĪ LANGUAGE.

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jē-lā dukar khāt-rahē ap'rō pēt bharat-rahē, aur ō-lā kachhu
which wine used-to-eat his-own belly used-to-fill, and him-to anything
 kōi nahī dēt-rahē.
anybody not used-to-give.

PŌwārī is the language of the PŌwārs, an agricultural tribe which traces its origin to the Rajput Pramaras of Malwa, whence the members of the caste have spread over northern India and in later times formed the extensive colonies which we find in the Waingangā valley at the present day. The traditional home of these members of the tribe is Dhar in Central India. Although PŌwārs are found all over the Central Provinces, a distinct PŌwār dialect has been reported only from the Districts of Chhindwara, Balaghat, and Bhandara. Further inquiry shows that even this return erred by excess, for the PŌwārs of Chhindwara are now stated to have no peculiar dialect of their own. The number of PŌwārs in Bhandara and Balaghat are, according to the Census of 1891, as follows :—

Balaghat	.	.	.	.	.	.	.	.	43,564
Bhandara	.	.	.	.	.	.	.	.	70,040

The number of speakers of PŌwārī returned from these districts is much less than the above, *viz.*,—

Balaghat	.	.	.	.	.	.	.	.	41,300
Bhandara	.	.	.	.	.	.	.	.	1,700
TOTAL									<u>43,000</u>

PŌwārī, like Marārī, cannot be properly called a dialect. It is really a jargon, the basis of which is the Baghēlī which we find in Mandla, mixed up very freely with forms coming from the original home of the tribe in Western Rajputana, and with Marāṭhī. For instance, in the following specimens, words like *dēis*, he gave; *lēis*, he took, are Baghēlī; but *kōnhī*, a certain; *hōtā*, they were; *āparō* or *aparō*, own; and the case sign *-lā*, are corruptions of Marāṭhī; and *sē*, is; and *khan*, in *kar-khan*, having done, come from Western Rajputana. Note also the use of *nē* with a Baghēlī past tense, which we have noted in Marārī.

Two short specimens of PŌwārī are given, one from Balaghat, and the other from Bhandara.

[No. 41.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELÍ (PŌWĀRÍ BROKEN) DIALECT.

(DISTRICT BHANDARA.)

एक मानुस-ला दुई बेटा होता । ओ-को नहानो बेटा बाबा-ला कहोत हीतो, बाबा, मोरो माल-मत्तो-का हिस्सा मोरो तोड दो । मंग आपरो माल-मत्ता बाट देइस । मंग धाकटो बेटा माल-मत्ता जमा कर-कन दूर देस-की निकल गयो । आनिक अपरो मन-ले वरतावा कर-लेइस, सरवी संपत उढाय देइस । वोतई जमा खरच डाइस । ओन मुख-मो बडा दुकार पयो होतो ओन बात-सो लंगी जा-से वो-ला । ओ-को बाद ओन मुख-को एक मानुस-के जवर रह्यो । ओन दुकर चरावन अपरे खेत-म धाडिस । ओ-ने दुकरन फोल खाइस । उच फोल खाव-के अपरो पेट भरु अस ओन दिल-म अपर सोचीस । आनिक कोइन ओ-ला काही नही देइस ॥

TRANSLITERATION AND TRANSLATION.

Ek mānu-lā dui betā hōtā. Ō-kō nahānō betā bābā-lā
 One man-to two sons were. His younger son the-father-to
 kabōt-hōtō, 'Bābā, mōrō māl-mattō-kā hisā mōrō tōḍ dō.'
 said, 'Father, my property-furniture-of share me breaking give.'
 Maṅg ap'rō māl-mattā bāt dēis. Maṅg dhāk'tō betā māl-mattā
 Then his-own property dividing gave. Then the-younger son property
 jamā-kar-kan dūr dēs-kō nikal-gayō. Ānik ap'rō man-lē
 collecting distant country-to went-away. And his-own mind-from
 bartāwā kar-leis, sar'bi sampat udāy-dēis. Wōtāi jamā
 dealings did, all fortune squandered-away. There the-whole-substance
 kharach-dāis. Ōn mulukh-mō badā dukār paḍyō-hōtō. Ōn bāt-sō
 he-spent-away. That country-in great famine fell. That fact-from
 laṅgi jā-sē wō-lā. Ō-kō bād ōn mulukh-kō ek mānu-kē jawar
 starvation occurred him-to. That after that country-of one man-of near
 rahyō. Ōn dukār charāwan ap'rē khēt-mā dhāḍis. Ō-nē duk'ran
 lived. Him-by noine to-feed his-own field-in sent-him. Him-by noine
 phōl khāis. 'Uoh phōl khāy-kē ap'rō pēt bharā,' as ōn
 husks used-to-eat, 'Those-very husks eating my-own stomach I-may-fill,' so by-him
 dil-mā apar sōchis. Ānik kōin ō-lā kāhī nahī dēis.
 mind-in himself he-thought. There anyone-by him-to anything not gave.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELĪ (PŌWĀRĪ BROKEN) DIALECT.

(DISTRICT BALASOAT.)

कोन्ही मानुस-का दुइ बेटा होता। ओ-मा-ले लाहनो-ने अपरे बाप-ला कहिस हे बाबा सम्पति-मा-ले जो मोरो हिस्सा से ज दे-देव। मग वो-ने उन-ला आपरो धन बाँट देइस। जुग रोज नहीं भया, नाहनो बेटा सब येकु-जिया कर-खन दूर देस-ला चली गयो। वहाँ जाय-खन लुचपना-माँ सब सम्पति खोय देइस। जब वो सब उड़ाय देइस मग उन देस-में अकाल पड़ेव। अखिन ज गरीब भै गयो। अखिन ज जाय-खन वने देस-के रहनार-मा-ले एक घरे रहन लगेव। जे-ने ओ-ला आपलो खेत-माँ डूकर चरावन-ला पहुँचाइस। अखिन ज उन खोलपा-मा-ले जे-ला डूकर खात होतो, आपन पेट भरन चाहोत होतो अखिन कोन्ही नहीं ओ-ला काही देत होतो ॥

TRANSLITERATION AND TRANSLATION.

Kōnhi mānus-kā dui bēṭā hōtā. O-mā-lhē lāh'nō-nē ap'rē
Certain man-of two sons were. Them-in-from the-younger-by his-own
 bāp'lā kahia, 'Hē bābā, sampati-mā-lhē jō mōrō himā sē ū
father-to said, 'Oh father, the-property-in-from what my share is that
 dē-dēw.' Mag wō-nē un'lā āp'rō dhan bāt dēis. Jug
gave.' Then him-by them-to his-own wealth deciding gave. Many
 rōj nahī bhayā, nāh'nō bēṭā sab yēkujīyā kar-khan dūr
days not became, the-younger son all together having-made distant
 dēs-lā chali gayō. Wāhā jāy-khan lūch'panā-mā sab
country-to having-gone went. There having-gone riotousness-in all
 sampati khōy dēis. Jab wō sab uṛāy dēis, mag un
property wasting he-gave. When he all squandering gave, then that
 dēs-mē akāl paḍew, akhin ū garib bhai gayō. Akhin ū
country-in famine fell, and he poor becoming went. And he
 jāy-khan wanē dēs-kē rah'nār-mā-lhē ēk gharē rahan lagew.
having-gone that country-of citizen-among one into-house to-live began.
 Jē-nē ō-lā āp'lō khēt-mā dūkar charāwan-lā pahūchāis. Akhin
Whom-by him his-own field-into swine to-feed sent. And
 ū un khōl'pā-mā-lhē jō-lā dūkar khāt hōti āpan pēt
he that husks-in-from which-to the-swine eating were he belly
 bharan chāhōt hōtō, akhin kōnhi nahī ō-lā kāhī dēt hōtō.
to-fill wishing was, and any-body not him-to anything giving was.